

IE THRO'S  
IVSTICE OF  
PEACE.

A  
SERMON PREA-  
ched at a generall Assises  
held at BVRY S<sup>t</sup>. EDMVND'S,  
for the Countie of  
*Suffolke.*

By SAMVEL WARD Batche-  
lour of Diuinitie.



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LONDON,  
Printed by Edw. Griffin for Iohn Marriot,  
and are to bee sold at his shop, at the signe of the  
white Flower-de-luce neere Fetter-lane  
end in Fleet-street. 1618.

LETTER OF  
1787

TO THE  
HONORABLE  
MEMBERS OF THE  
LEGISLATIVE COUNCIL

OF THE  
STATE OF NEW YORK



TO THE RIGHT  
HON<sup>R</sup> OVRABLE

ST. FRANCIS BACON

Knight, Lord Chan-  
celor of England, &c.



When wee see one goe or  
doe amisse, though his  
feet or hands bee the  
next actors and instru-  
ments of his error: yet  
wee say not, Are you lame? but, Have  
you no eyes? or, Can you not see? What  
euer sweruings or stumblings any part of  
the body politique makes, the blame lights  
not upon the Gentry or Comminalty, the  
immediate delinquents, but on the prin-  
cipall lights in Magistracy or Miniltery,

## THE EPISTLE

which being as Guardians and Tutors of the rest, should either prevent or reforme their aberrations. And herein miserable is the condition of these two opticke peeces, that they are more subiect, and that to more distempers then ather inferiour parts: yet heerein more, that being hurt, they are more impatient of cure; not only of searching acrimonious waters (which yet oft are needefull) but also of the most soft and lawny touches: but most of all in this, that being once extinct, they leaue a voyd darknesse to the whole body, exposing it to the pits of destruction. As exceeding great on the other hand, is the happines, honor & use of them, if cleere and single. For this our Nationall body, it will little boot either to applaud the one, or to bewaile the other: I rather wish and looke about mee for some eye-salve, which may help to descry and redresse, if any thing bee amisse. And behold heere (Right Honourable) a confection promising something thereto: It was prescribed first by Iethro, whom Moses calls the eyes



## DEDICATORY.

eyes of Israel, Num. 10. 31. And newly compounded by an Oculist, of whom as I may not, so I need not say any thing at all.

Next vnder the sacred Fountaine of light (the light of our Israel) I worthily accompt your Lordship most sufficient in law to accept, to make use, to iudge, to patronize it. The subiect of the booke is the principall obiect of your office, to elect, direct and correct inferiour Magistracy. To which purposes, Nature, Literature and Grace haue inabled you, that if you should faile the worlds expectation, they will hardly trust any other in haste. Many in rising haue followed the stirrop, pampered and ietting honor not standing the ground, but once seated haue done renownedly. But your Lordship had neuer any other greeces then your birth and desert; to which, hereditary dignity hath so gently tendred it selfe, that you haue not let fal your name of religion in getting up. Therefore now you are in the top of honour, all that know you, looke you will bee exactly honourable. For my part,

THE EPISTLE &c.

*bounden to your Lordship for a fauour  
formerly receiued, greater then your Ho-  
nour knowes of, or I can expresse : I shall  
leane Iethro to be your Montoir, and my  
self remaine euer an humble suitor to God,  
who hath made you a Iudge of conscience,  
that hee would make you continue a con-  
scionable Iudge, improouing your place  
and abilities to the best aduantage belong-  
ing to it, the furtherance of your reckon-  
ing at the last day.*

Your Honours daily  
Beadsman,

NATH. WARD.



EXOD. 18. 21. 22. 23.

*Moreover, thou shalt provide out of all the people able men, such as feare God, men of truth, hating conetousnes, and place such ouer them, to bee rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.*

*And let them iudge the people at all seasons : and it shall bee that euery great matter they shall bring vnto thee, but euery small matter they shall iudge : so shall it bee easier for thy selfe, and they shall beare the burthen with thee.*

*If thou doe this thing, and God command thee so, then thou shalt bee able to endure, and all this people shall also goe to their place in peace.*



**I**f Iethrow were, as the fashion of those times, and the nature of his stile will beare, and (as some conceipt) both *Prince* and *Preist* ; then  
was

*Cohen.*

was hee beyond all exception, euery way qualified; for skill, as a Iudicious Diuine; and for experience, as an aged Gouvernour, to giue direction in matters of Magistracy, and to cast *Moses* a molde for a Politie in Israel. Sure I am, a godly and religious man hee was, for hee begins with prayer and ends with sacrifice. And such as himselfe, was his aduise, sage and holy. And how soeuer it passed from him at the first vnder Gods correction, yet afterward allowed by God and practised by *Moses*, becomes of good policie, sound diuinity; of priuate counsell, a generall oracle: ruling for the substance of it, all ages and persons.

2

καὶ μετὰ ταῦτα  
ἐξῆλθεν ἐκ  
αὐτοῦ τὸ πνεῦμα.  
Ignat. ad Ma-  
rian Cassob.

Venerable it is for the very antiquity of it. What price do men set vpon olde copies, coynes and Statues? who passeth by a christall fountaine bearing some ancient name or date, and tastes not of it, though no thirst prouokes him? Such is this, the cleare head-spring of all ensuing brookes in

Scrip-

ture and other writers concerning Magistracy. All those texts (which I with were set as a frontlet betweene the eyes, and as a scale vpon the hearts of all in authority) *Iehosaphats* charge, *2 Chro. 19. 5.* *Iob* his character, *cha. 29.* *Dauids* vow, *Psal. 101.* The scattered Parables of *Salomon*, and passages of the Prophets, cheefly that round and smart one *Ijai. 33. 14.* are they not all branches of this root? In which respect it must needs bee of soueraigne vse for the discovering and reforming of whatsoeuer error time hath soyled gouernment withall. How are defaced copies and disfigured pictures better amended, then by reducing them to their originall? if the pipe faile, goe we not to the head?

Heere is the Archetype or first draught of Magistracy, worthily in this reard chosen by Iudicious *Bucer* to presse vpon *Edward* the sixt, for the purgation of his offices and lawes, from the drosse and filth contracted vnder

vnder the Romish confusion : which  
 considering, that worthy *Iosiah* of  
 ours tooke in such good part, and  
 practised with such good successe.  
 Yea, *Moses* himselſe learned in all  
 good literature, trained vp in Court,  
 the greateſt Law-giuer that euer was,  
 and father of all Law-giuers, of the  
 thrice great *Hermes*, *Lycurgus*, *Solon*.  
*Plato*, *Iuſtinian*, & the reſt. Yea, Gods  
 familiar fauorite, faithfull in hiſhouſe,  
 known by name and face, honoured  
 with miraculous power, &c. And  
 that at the hands of one (age and fa-  
 therhood excepted) his interiour. I  
 truſt that none will dare to reieſt or  
 ſleight it of, remembring that Diuini-  
 ty, as the miſtreſſe taketh vpon her to  
 direct her hand-mayd, and that the  
 Scripture is the beſt man of counſell  
 for the greateſt Statesman in the  
 world: This little portion thereof con-  
 taining in it more then all *Lipſius* his  
*Bee-hiue*, or *Machiauels Spider-web*. All  
 which will beſt appeare by the ope-  
 ning

*Iethro's Iustice of peace.*

5

ning of this rich cabinet, and viewing the seuerall Jewels in it, which are these.

*The parts of the Text.*

*Diuisiow.*

It first giues order for the care and circumspection in the choyce,

1

*Provide.*

Secondly, it directs this choyce by foure essentiall characters of Magistrates.

2

1. *Men of ability.*

2. *Fearing God.*

3. *Men of truth.*

4. *Hating couetousnesse.*

Thirdly, it applies these foure to Magistrates of all degrees, in an exact distribution of them, by way of gradation descending step by step, from the highest to the lowest. *And place such ouer them to be rulers. 1. of thousands. 2. of hundreds. 3. of fifties. 4. of tens.*

3

Fourthly, it prescribes to the Magistrates, thus qualified and chosen, their offices; viz. to iudge the people in

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in the smaller causes, &c. and their assiduity and industry therein. *And let them iudge the people at all seasons, &c. And it shall bee that they shall bring euery great matter to thee, but euery small matter they shall iudge.*

5

Lastly, it propounds the blessed fruit and emolument that will necessarily ensue thereupon. First, to *Moses* himselfe, *so shall it be easier for thy selfe, and they shall beare the burthen with thee, and thou shalt bee able to endure.* Secondly, to the people, *And all this people shall goe to their place in peace.*

I

*Circumspection.*

The first point, *Techzech, Prouide*, or looke out. A word implying all exactnesse and curiosity incident to elections, as *inspection, circumspection, inquisition, suspicion, information, deliberation*, comming of *Chozah*, to see or contemplate, whence the Prophets were called *Chosi*, Seers. It is in a manner translated by a word of the like force in a businesse of the like nature. *Acts 6. 5. ἐπιστάς, suruey the whole body*



body of the people, and chuse the best you can cull out. It were somewhat strict and strange to say, that prayer and fasting must be vsed: And yet this I finde practised in such cases, *Acts 1.* and *Numb. 27. 16.* *Let the Lord God of the spirits of all flesh set a man ouer this Congregation.* Yea, *Iethro* himselfe sanctified this his aduice with a prayer, *verse 19.* *God bee with thee.* And good reason hee should bee called to counsell whose the iudgement is, and whose prouidence is alwayes very speciall in those elections, whether sought or no. If God supravise not, *Samuel* the Seer shall take seuen wrong before one right. Some mens faults are palpable, and goe before election, some are cunningly concealed and breake not out till after. First, therefore looke vp to God, and then amongst the people, haue thine eyes in thy head, all the care that may bee will bee little enough. Say not there are no sufficient persons, nor yet think  
euery

*1 Sam. 16.*

euery one that thinkes himselfe so, or commonly goes for such, is sufficient : seeke out such, and such may be found. Looke among the Oliues, Vines, and Fig-trees : such trees must be climbed. Brambles will lay holde on the sleeue for preferment. *Ne sit qui ambit.* Let him neuer speede that sues. Lay hands on none rashly. They that are fit and able, must and will bee sought to ; yea, haled out of their ease and priuacy into the light of employment : the charge and danger whereof they weighing, as well as the credit, or gaine, and knowing them to bee callings, will not meddle with them, till they bee called to them. Which ambitious Inconsiderates not being able to ponder, much lesse to sustaine, thrust their shoulders vnder, and either by hooke or crooke come in, or climbe into the chaire of honor, more tickle then the stoole *Eli* brake his necke off : whither when they haue aspired with much trauaile and cost they

they sit as in the top of a mast in feare and hazard, and oiten fall with shame & confusion. Not vnlike to some rash youth, that hauing gotten an horse as wilde as himselfe, with much adoe backes him, sits him in a sweat, and comes downe with a mischeefe.

For the preuention of all which euils vnauidably attending ambition, lighting partly vpon the intruders themselves, partly vpon the admitters, but most heauily vpon the common weale, see how needefull *Iethro's* counsell was and euer will bee; That such be provided, not as would haue places, but as places should haue. Which care, as *Iethro* commits to *Moses*, so both the Scripture and reason imposeth vpon the superiour Magistrate, in whose power and place, it is either to nominate or constitute inferiour Authorities: and whose fault cheefly it is, if they be otherwise then they ought, or the people iniured in in this kinde. How circumspect and

B religious

3

religious ought such to be, in the performance of this greatest and waigh-tiest duty.

Vnlesse you will reply, as I feare many a Fox doth in his bosome; Thus indeede you haue heard it sayd of olde, but those times were plaine, and *Iethro* a simple meaning olde man. A beaten Politician of our times, learned in the wisdome of new-er state, and acquainted with the mysteries of the market, that knowes how to improoue things to the best, for his owne time and turne, and to let the common body shift for it selfe, would haue projected *Moses* a farre more commodious plot, after this or the like manner: Now you haue offices to bestow, a faire opportunity in your hand, to make your selfe for euer, to raise your house, to pleasure your friends, either proclaime it openly or secretly, set it abroach by some meanes or other, see who bids fairest, waigh the sacrifices, chuse the men of  
the

the best and greatest gifts.

Oh gall of bitternesse, oh root of all euill to Church and Commonwealth, when authorities and offices of Iustice shall bee bought and solde, as with a trumpet or drum to the candle or outrope. The particular branches whereof, when I seriously consider, I wonder not that *Christ* with such zealous seuerity brake down the bankes, and whipt out the chapmen out of the Temple: nor that *Peter* with such fiery indignation banned *Simon* and his money. For if such men and mony perish not, Kingdoms and Churches must perish, and both Ciuill and Ecclesiasticall Courts will soone prooue dens of theeues.

Whose soule bleedes not to see mens soules bought and solde, like sheep at the market to euery Butcher? of this you Lawyers much complain against the Clergy men, for buying of benefices: which you might doe the more iustly, if your selues were not

4

*Tanquam sub  
hasta.*

5

often the sellers of them. I would the fault rested onely in benefices, and reached not into offices and ciuill dignities. Indeepe that kinde of purchase we call not simony, it may from his other name be fitlier stiled magick: for by I know not what kinde of witch-craft, men sinne by leaue and law in these ciuill purchases. The lawes and statutes prouided for the remedie of the euil in some cases, tolerating it in other, and the practise by meanes of this allowance growing intolerable. Some of them (as the world reports) offices for life & at pleasure, amounting to the rate of lands and inheritances.

6

I am not ignorant of the distinction of Iudicature, trust and paines; but are they not all offices of Iustice? doe they not prepare to Iudicature, and lies it not in them to guide or misguide, to hasten or delay Iustice, &c. which how can they freely giue, which buy dearely.

Doth

Doth not *Bucer* deale faithfully with his Soueraigne ? Offices are not liuings and salaries ; but charges and duties : not preferments for fauourites ; but rewards of deserts, &c. Doth *Iulius*, *Iustinianus*, or *Theodosius* their lawes giue allowance to any ? See then how prouidently *Iethro* prouides against this Hemilock-root of Iustice ? out of whose prouiso I conclude that which *Augustine* saw in his time, and deere experience confirms in others: That such as prouide themselves places, and are not prouided for them ; come into them, and execute them, not with a minde of doing good, but domineering ; not of prouiding for others welfare, but for their owne turnes. Let vs pray, that if it be possible this fault may bee forgiven and amended.

And not this onely, but another neere of kinde to this, met withall in the very next clause of my text, *Among all the people Micol Hagnam.*)

B 3

Where

7

*Aug. lib. 10. c. 11.*  
*Dei sup. 14*

I  
*Generality.*

Where *Iethro* restraines not *Moses* to his owne Family, to any particular Tribe, or to the richer sort : but requires this freedome, as well as the former circumspection. Generality and impartiality being requisite to the good being of a choyce : and limitation and restraint the very banes of Election ; yea, contradictions to it. As if one should say, you shall chuse amongst twenty, but you shall chuse this or that one : Doth he not in effect say you shall not haue your choyce ? will a man when hee goes to Market be confined to any shop or stall, if hee meane to provide the best ? How grossely is the countrey wronged and befooled, chiefly in the choyce of such, as into whose hands they put their liues and lands at Parliaments, by a kinde of *Conge desliens*, vsually sent them by some of the Gentry of the Shires, perswading (if not prescribing) the very couple they must chuse. Thus haue we seen Naturalls tied to a  
poste



poste with a straw, which they durst not breake.

This text bids you know and stand fast in your lawfull liberties of election, which that you may not abuse, I come to the second part of the Text.

*The second part.*

It teacheth you how to order and direct it by these foure marks following : which I reckon as foure supporters of the throne of Iustice, not altogether vnlike to those foure in Christs throne, so often mentioned in the olde and new Testament, which being properties of Angels, are symbolles both of Magistrates and Ministers.

These foure whosoeuer is compounded of, is a man after Gods owne heart, and a starre in his right hand. Hee that wants any of them, is but a blazing comet, how high soeuer hee seemes to soare. These will not onely serue for the triall of such as are *Candidati*, and to bee chosen : but also of

such as are inuested and already in  
in place to approoue or reprocue  
their condition. And for this end and  
purpose, let vs vse them this day, as  
foure waights of the Sanctuary, wher-  
unto whatsoeuer Officer heere pre-  
sent, from the Iudges to the Bayliffes,  
shall not answer : This Text (as the  
hand-writing on the wall) shall say  
vnto him from God; Thou art waigh-  
ed in the ballance, & found too light,  
and thine office (at least ought to bee)  
taken from thee.

*The first Character or weight,  
Abilitie.*

The first and prime marke is *Abili-  
tie* (*Anisli Chajl*). So our new tran-  
slation expresseth it well in a compre-  
hensive word, and so I finde it in  
Scripture signifying and comprising  
all the seueralls that belong to facultie  
or abilitie: whercof I number first  
three complementall for convenien-  
cie; secondly, three substantiall and  
of necessitie.

First

First *Chajl* includes strength of body and manhood, such as inableth them for riding, going, sitting, watching, and industrious execution of their place: Such as the scripture commends in *Caleb* at fourescore and five, and stories in *Vespasian*, our *Alfred*, *Hardicanutus*, *Ironsides*, &c.

1  
Strength.

Which our straight buttoned, carpet and effeminate Gentry, wanting, cannot indure to hold out a forenoon or aternoone sitting without a Tobacco baite, or a game at Bowles, or some such breathing to refresh their bodies and mindes, litle acquainted with the tediousnes of wise and serious bulinesse: *Woe to the people (saith Salomon) whose Princes are children and eat in the morning; and blessed are the people whose Governours eat in time and for strength. Eccles. 10.*

2  
Wealth.

Secondly, neither is wealth to be excluded: That Diana of the world, which it onely accounts *Abilitie*, and calls it *opes & potentia*, which yet is better

better called *value* than *valour*, yet may it concurre to make vp that which our Law terme calls *miculx* vailiant; and though at the beame of the Sanctuary money makes not the man, yet it adds some mettall to the man.

3

And besides there is some vse of these trappings to the common sort, *Ad populum phaleras*, which taught *Agrippa* to come to the Iudgement seat with pompe, state, and attendance, like that of our Sheriffs not to be neglected, as that which procures some terror and awe in the people: which *Alexander* well aduised of, left his Gigantique armour behinde him among the *Indians*, and vsed more state then at *Greece*.

4

σφίγλαται  
μοριασλνκία  
Cassa & borde-  
acca morionu  
septru. Chapm.  
Z. ch.

Yet remembring that these complements without the substance are but empty gulls and scarbuggs of maiestie, the *Sophistry* of gouernment, as one calls them. And as *Zachary* the Prophet saith, the instruments of a foolish

foolish Gouvernour. And such as *Ieremie* derides in *Shallum* the sonne of *Iosiah*, *Thinkest thou to rule because of thy large building, Cedar seeling, painted with vermilian, did not thy Father prosper when he did execute Iudgment and Iustice?* which is indeed the truth and substance, th'other but the flourish.

*Ierem. 22.14.*

Thirdly, I exclude not birth and blood, which many times conveyes spirit and courage with it, *Blessed is the land whose Princes are the sonnes of Nobles.* Eagles produce Eagles, and Crowes Crauens, yet regeneration and education often corrects this rule: and experience tells vs, That cottages and ploughes haue brought forth as able men for the gowne and sword, as Pallaces and Scepters. *Gideon* came out of the poorest of the familie of *Manasse*, and he the least in his fathers house, a poore thresher. *David* was taken from the sheepfold &c. yet both mighty men of valour, and speciall Sauours of their people. And the

5  
*Birth.*

*Eccles. 10.17.*

*Iudz 6.15.*

the wisdom of some of our neighbour Nations is much to be commended in this, that if they discern an excellent spirit and facultie in any man, they respect not his wealth, or birth, or profession, but chuse him into their Magistracie and weighty imployments.

6  
1 *Wisdom  
and experi-  
ence.*

*Ecles. 9. 16.*

7  
*Monstrum cui  
lumen ademp-  
tum.*

But these three are but of the by and well being, the three following of the maine and essentiall to Magistracy, all comprised vnder the word *Chayl*, as first *wisdom and experience*, which the Preacher tels vs is better then strength, either of body or estate. And of this ability *Moses* expounds this word in his practise, *Deutro. 1. 15.* which is a good Commentary vpon his fathers aduice.

And indeede without this what is a Magistrate, but a blinde *Polyphemus*, or a monster without an eye. If hee want either skill in the lawes, or obseruation of his owne, must hee not bee tutored by his Clarke, as it often falls out?

out ? or shall hee not bee misled by some Counsellor, crossed and contradicted by euery stander by, that shall tell him this you cannot doe by Law, or I take it you are besides your book.

The second is strength of minde, to gouerne and manage passion and vn-  
ruly affections, which hee that weilds at will, is stronger then hee that subdues a city and conquers a Kingdom, to beare and forbear, and to order the mutinous perturbations of the minde, is that ability which the Grecians call *μετρίτης* and *εὐμετρία*.

Very requisite in a Iudge, who must not suffer his affection to disquiet his iudgement and vnderstanding, in rising at the first complaint ; nor at any accident or present miscarriage of either party, suddenly occasioned, which is collaterall to the cause, and impertinent to the question, but hee must bee patient and meeke towards their personall weaknesse. Likewise long-minded, to endure the rusticity and

1

2 Moderation of minde, or equanimity

2

and homeliness of common people in giuing euidence after their plaine fashion and faculty, in time, and multitude of words, happily with some absurdities of phrase or gesture, nor impatient towards their foolish affected eloquent termes, nor any thing else whereby the truth of their tale may be ghesied at.

3  
*Courage or  
Magnani-  
mity.*

ἐν Αἰωνιζω.

Lastly and principally, I vnderstand with the *Geneua* translation, that fortitude, valour and magnanimity, which wee call courage and spirit; typified in *Iudah* the Law-giuing Tribe, whose embleme or scutchion was the Lyon Couchant, that sits or lies by the prey without feare of rescue, that turnes not his head at the sight of any other creature, *Prou. 30.* which *Salomon* symbolized in the steps of his throne adorned with Lyons: The Athenian *Iudges* by sitting in *Mars-street*. Some thinke that from this vertue *Constantine* was termed *Reuel. 12.* the Churches male or man-childe:



childe : others apply it to *Luther* : others to Christ, the true Lyon of *Inda*.

And though I regard not the *Salick Law*, because the God of spirits hath often put great spirits into that sex; yet I mislike not *Theodore's* obseruation vpon that in *Leniticus*, where the Ruler for his sinne is enioyned to offer an hee-goat, the priuate man a shee-goat. The male suits the Ruler best, and the female the ruled.

This ability is so requisite, that it is often put for the onely quality, as if this alone would serue, as in *Moses* charge to *Ioshua*, and *Dauids* to *Salomon*. And experience hath taught, that where this one hath abounded, though the other haue beene wanting in some Magistrates : they haue done more good seruice to their Countrey, then many others who haue had some tolerable measure of the rest, but haue failed onely in this.

Had not the principall posts of an house neede to be of hart of oake? are rulers

2

*Leuit. 4.23.*

27.

ωγτοοον αρ-  
ρην τω αρχοτι  
του βασι  
αρχου.

3

4

rulers & standarts that regulate other measures, to bee made of soft wood, or of lead, that will bend and bow at pleasure ? doe men chuse a starting horse to lead the teeme ? had not hee neede be of *Dauids* valour, and *Sampsons* courage, that must take the pray out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him ? had not he need to bee of some spirit and resolution, that must neglect the displeasure and frownes, reiect the letters and suits of great men and superiours ?

5

It is incredible to those that know it not, what strength great men will put to (especially if once interested) for the vpholding of a rotten Ale-house, countenancing of a disordered retainer, &c, the resistance wherof requires it not some spirit ? had not the braine neede to bee of a strong constitution, that must dispell and disperse the fumes ascending from a corrupt liuer, stomacke, or spleene ? I meane  
the

the clamours, rumours, and sometimes the flatteries of the vulgar, which often intoxicate able men, and make them as weake as water, yeelding and giuing as *Pilate*, when hee heard but a buzze that he was not *Cæsars* friend, and saw that in dismissing Christ, he should displease the Iewes.

What heroycall spirit had he neede haue, that must encounter the *Hydra* of sinne, oppose the current of times, and the torrent of vice, that must turne the wheele ouer the wicked; especially such roaring monsters, and rebellious *Chora's*, such lawlesse sons of *Belial*, wherewith our times swarme, who sticke not to oppose with crest and brest, whosoeuer stand in the way of their humours and lusts? Surely, if *Iethro* called for courage in those modest primitiue times, and among a people newly tamed with *Egyptian* yokes: what doe our audacious and fore-headlesse Swaggerers require? our lees and dregs of time; not vnlike

I

C

to

to those wherein God was faine to raise vp extraordinary Iudges, to smite hip and thigh, &c. What *Atlas* shall support the state of the ruinous and tottering world, in these perilous ends of time?

2

For all these fore-named purposes, how vnapt is a man of a soft, timorous, and flexible nature? for whom it is as possible to steere a right course without sweruing to the left hand or right, for feare or fauour, as it is for a cock-boat to keep head against winde and tide, without helpe of oares or sailes: experience euer making this good, that cowards are slaues to their superiours, follow-fooles to their equals, tyrants to their inferiours, and winde-mills to popular breath, not being able to any of these to say so much as no.

3

Wherefore this text proclaimes and speakes, as *Gedeon* in the eares of all the faint-hearted. Whosoever is fearefull and timorous, let him depart from

from mount *Gilead*, and there departed twenty thousand ; and yet God the second time, out of the remnant, *viz.* ten thousand, defaultks all the lazie persons , and reduced that huge army to three hundred able persons.

*Judg. 7. 3.*

It were excellent for the Commonwealth, if such a subtraction might bee made : and the weake-hearted would resigne their roomes to able men. For what haue seruile cowards to doe with the sword of the Lord, and *Gedeon*, with God and the Kings offices.

4

On the contrary, it sayth to all men of ability, as the Angell to *Gedeon*, *The Lord is with thee thou mighty man of valour goe on in this thy might to saue Israel, &c.* What is our office that are Ministers, but as Gods Trumpeters and Drummers to encourage, hearten and put life in those that fight his battles and doe his worke. By the vertue then of this my text, I say to every good-hearted Magistrate, pro-

I

2

Iob 28.

1 Chron. 29. 11.  
& 12.

ceede and goe on from strength to strength.

And if any aske mee, who then is sufficient for these things ? or where shall we get this strength, that are but flesh and bloud, and men as others ? I answer with *Iob*, *Siluer hath his veine, and gold his mine where it is found, iron is taken out of the earth, and brassee moulten out of the stone*, but the place of this ability is not to bee found in the land of the liuing. Nature saith it is not to be found in me ; Wealth and Honor sayes not in mee : It is falsely sayd of *Cato* and *Fabricius*, that the *Sun* might sooner be stayed or altered in his race, then they in the course of Iustice. The stoutest and the richest will yeeld. But *Dauid* tells his sonne *Salomon* on his death-bed, where hee shall finde it. *Thine, o Lord, is greatnesse and power, thou art the head of all riches, honor and strength are in thy hands, it is in thee to make great, &c.* This God hath taught *Dauid* to breake a bow off Steele with his

his hands : It is hee that loofeth the collar of Princes, girdeth their loines, & vngirdeth them again, befooles the Counsellor, the Iudge and the spokes-man : He it was that made the Ihooes of *Ioseph* as strong as brasse, *Jeremiah* as a wall of brasse, *Caleb* as strong at fourescore and five as at forty ; if *Sampsons* haire be off, and God departed from him, he is as other men, and he can strengthen him againe without his lockes at his pleasure.

If any man want wisdome or strength, let him pray, and hee can make him wiser then the children of the East, and stronger then the Anakins : wherefore bee strong in the Lord, faint not, be not weary of well-doing, for feare of opposition and crossing: though in rowing this ship, the windes blow, and the seas rage, Christ can straight send an Halcion, and set it on shore.

It is the fault of many Christian Magistrates, euer to be complaining and

grouning vnder the burthen : as if ease and delicacie were to be sought for in gouernment. What if there be a Lyon in the way ? the righteous is bolder then the Lyon : what if thou bee weake ? is not God strength ? and doth not hee perfect his strength in our weaknesse ? what if there be many opposites in the way, true courage is strong as death, and will trample all vnder feet without resistance.

*Can. 8.*

5

Yea, but what if an host come against thee, and as Bees encompasse thee ? true faith sees more on Gods side then against him, euen guards of Angels, as plainely as men doe the Sheriffs halberts, and doubts not, but in the name of the Lord to vanquish them all.

6

*Eccl. 7. 19.*

One concluding place for all, out of a Preachers mouth, that knew what he sayd, wisdom strengthens one man more then twenty mighty Potentates that are in a city, he that feareth God shall come foorth of all dangers.  
Whence



Whence by way of passage, note that the next poynt of the feare of God, is that which giueth life to the fore-going, and to the two following also: and is placed in the text, as the heart in the body, for conueying life to all the parts; or as a dram of muske, perfuming the whole box of oyntment.

*Fearing God.*

*Iethro* must be vnderstood not of the poore bastardly slauish feare, which depraued nature hath left in all: nor of any sudden flash of feare wrought by word or workes, such as *Felix*, *Balsazzar* & *Caligula* were not voyd of, and yet neuer the better Magistrates: But such a filiall feare, as faith and the assurance of Gods loue and saluation breeds; such as awed *Ioseph*, *Cornelius*, *Dauid*, &c. This is the feare required by *Iethro*, *εισφοβια* *qua* *parit* *εισφοβια*, godlinesse which breedeth an heedfulnesse in all our wayes and actions.

*The second  
Character.*

1

Without this feare of God, what is  
C 4 ability

2

ability but the Diuels anuile, whereon he forgeth and hammereth mischief? what is wisdom but subtilty? what is courage vnsanctified, but iniustice? wherein is such skill in the lawes commonly employed, but in colouring and couering bad causes and persons, and in making the lawes a nose of wax to priuate ends? other men haue other bits and restraints; but men in authority, if they feare not God, haue nothing else to feare. Wherefore Christ ioynes them well in the vnrighteous Iudge, that hee feared neither God nor man. If hee bee a simple coward, he feares all men, if a man of ability, he feares none at all.

3

What are the nerues and sinewes of all gouernment, the bonds and commands of obedience, but an oath? and what are oaths to prophane men, but as *Sampsons* cords, which hee snapt asunder, as fast as they were offered him. The common sort of our people count the oathes that men take  
when

when they take offices, no other then  
formall : so they distinguish them (a  
strange distinction) from other oathes  
of contract, and dally with them ac-  
cordingly.

They discern God no more in  
oathes, then Christ in the Sacraments:  
and therefore take them, and breake  
them rashly and regardlessly, which  
when they haue done, the Diuell en-  
ters into them, as into *Iudas*; and runs  
them headlong into all periured cour-  
ses: which makes the land to mourne  
for the contempt of oathes, and neg-  
lect of duties. What is the ground of  
all fidelity to King and Countrey, but  
religion? welfare *Constantinus* his max-  
ime, *He cannot bee faithfull to mee, that  
is unfaithfull to God.* Why then, what  
are oathes for Atheists and Papists, o-  
ther then collers for monkies neckes,  
which slip them at their pleasure? such  
neither are nor can be good subiects:  
muchlesse good Magistrates. Papists  
will keep no faith with Protestants, let  
Protestants

4

dis in Gaye  
w. 10 p. 2.

*Nulla fides habenda papistis  
apianis per omnes  
nos deus intrave-  
rit.*

3

Protestants giue no trust to Papists, though they swear vpon all the books in the world.

Finally, what is the principall scope of Magistracy in Gods intention, whose creature and ordinance it is ; but to promote his glory, countenancing the Gospell and the Professours of it, safe-gard of the Church and Common-wealth, the first and second table, and principally the two former. Now for all these, cheefly for the cheefest, what cares a *Cato* or a *Gallio*, who beares the sword in vaine for God and his ends ; who neuer minds any thing but his owne Cabinet, or the ship of the Common-wealth at the best : for the other, sincke they swim they, all is one to him, he tooke no charge, nor will hee take notice of them.

6

Wherefore I conclude, that the feare of God is the principall part, as of my Text, so of a good Magistrate, whom Christ calls a Ruler in Israel,

*Paul*

*Paul* Gods Minister and sword-bearer : yea, the very forme and soule of such an one : yea, it troubles mee to make it, but a part which *Salomon* calls the whole of a man, especially such a man who is sent of God, for the praise of the godly, and the punishment of euill doers. In which respect being the maine of my Text, giue me leauē to giue you a short character of such a Magistrate, as this quality will make him, where euer it is found in any good latitude.

Hee is one that came into his place by Gods doore, and not by the Diuels window : when he is in, hee eyes him that is inuisible, euen God in the assembly of Gods : and therefore sits on the Iudgement seat in as great, though not in so slavish a feare of offending, as *Olanes* vpon the dead skin of his father *Amnes*, nayled by *Cambyses* on the tribunall : or as a *Russian* Iudge that feares the boiling caldron, or open battocking : or the *Turkish* Senate,

*Iohn* 3.

*Rom.* 13.

*Eccles.* 12.13.

1 *Pet.* 2.

I

nate, when they thinke the great *Turke* to stand behinde the *Arras*, at the dangerous doore.

2 Who hath alwaies, (as God enioyneth, *Deut.* 17. 18.) a copy of the law of his God before him, and reads it all the dayes of his life, that he may learne to feare the Lord his God, and to keep the Commandement without turning aside, either to the right hand or left.

3 If at all he be glad of his place, it is not as a chaire of honour, or farme of commodity, nor sword of reuenge: but onely as a meane of furthering his reckoning, and pleasuring his Countrey. For his oath, he remembers it, and trembles, lest if carelesly he transgresse it, the winged flying booke ouertake him before he get home: if he cut but the skirt or lap of Iustice, his heart smites him with a priuy pinch, till hee sets all right againe with God and man. Hee dares not so much as by countenance offend any of Gods  
little

little ones, nor afford a good looke to a varlet, nor yet so to respect their persons, as to wrong their cause; for he knowes all these to be abomination to his Lord, into whose hands he dreads to fall, as knowing him a consuming fire, and one that hath provided *Tophet* for Princes. When an unlawful suit is commenced by power or by friendship, his heart answers if not his tongue) with *Job: How shall I doe this, and answer God when hee comes to iudgement.*

As for bribes, hee dares not looke on them, lest they blinde his eyes before he be aware: such pitch he dares not touch, nor receiue into his bosome, lest it defile him in the open sunne, if tendered in closet or chamber, he feares the timber and stones in the wall would be witnesses against him.

When he comes in court, he fixeth his eye, neither before him on that person, nor about him on the beholders,

4

5

*Summa boni  
Iudicii est neq.  
respicere, neq.  
dispicere, neq.  
circumspicere,  
sed suspicere.*

*Ferns in Ioh. 5.*

30.

ders, nor behinde him for bribes, but vpward on God : generally considering that Christ is Lord Paramount of all courts of iustice, and that now his father hath resigned all iudgement into his hands. Hee stewards all to his content, promotes his profits without wrong to the Tennant. Looks so to the Church, that the Commonweale receiue no detriment : and so to the Common-wealth, as the Church shall surely flourish : so countenancing the seruants of God, that hee wrong not the worst worldling : maintaines piety, and neglects not equity : keepes his house well, but his Church better : in frequenting whereof, he with his family are presidents to all the hundreds where hee dwells: And in a word, doth as much good by his example, as by his authoritie.

6

This is the godly man, whom the Lord chuseth and guideth, whose praise and reward is, of God : which

*David*



*Dauid hauing found true in his life, a little before his death, recordeth to all ages. The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel spake to me, the strength of Israel sayd, thou shalt beare rule ouer men, being iust, and ruling in the feare of God. Euen as the morning light when the sunne riseth, the morning, I say, without clouds, so shall mine house be, and not as the grasse of the earth is by the bright raine. For God hath made with mee an euerlasting couenant, perfect in all poynts and sure.*

2 Sam. 23. 3. 4

Let the Diuell and the world storm and burst with enuy, one of these is worth a thousand of the common sort, though men will see no difference, but say, Are not all honest and sufficient men? Let men talke of their quiet and peaceable neighbours, and good house-keepers, good Commonwealths men: though these bee good things, yet if religion com not in, as a number to make them of some value, they

they are but all as cyphers in Gods account.

1

Now if God thinke so meanelly of these, who are either meere ciuill and politique men, or idle pleasurable Gentle-men, what reckoning doe we thinke hee makes of such prophane vncircumcised vice-gods (as I may in the worst sence best terme them) that sell themselves to worke wickednesse? that giue themselves to all good fellowship (as they call it) and to all excessse of ryot (as the Apostle calls it) and that hate to bee reformed: such I meane as hold religion a disparagement to Gentry, and feare nothing more, then to haue a name that they feare God, who thinke when they haue gotten an office, they may swear by authority, oppresse by licence, drinke and swill without controll.

2

What shall I say of such? are these Gods, and children of the most high, or the characters of his most holy Image? Diuels are they rather, then  
Deputies

Deputies for him, Imps of his Kingdome, farre better becomming an Ale-bench, then a Shire-bench, and the barre, then a Iudgement seat.

But what shall I say to such mock-god-like *Esaus*? shall I take vp the words of *Moses*: if thou wilt not feare this glorious name, *The Lord thy God*, I will make thy plagues wonderfull, and of great continuance: Or those of *Dauid*, which perhaps will fit them better, and these times of imminent changes, *They know not*, and vnderstand nothing; they waike in darknes, albeit the foundations of the earth be mooued: *I haue said* ye are Gods, but yee shall die like men, and fall like others. Or will they suffer the Prophets exhortation, who art thou that darest a mortall man, whose breath is in his nostrils, whom the moth shall eat like a garment, and the worme like wooll: And forgettest thy maker, that hath spred the heauens, laid the foundations of the earth, that giueth the

*Isa. 52.8. 12.13.*

D

first

Ier. 5. 22. 24.

A

first and latter raine, that hath set the bounds to the sea, &c. Or will they heare *Salomons* end of all ? *Feare God*, that will bring euery secret to iudgement : or a greater yet then *Salomon*, *Feare him that is able when he hath killed the body, to destroy the soule also in hell fire for euermore.*

3

Well, the Lord cause them to heare, that hath planted the eare : and plant his feare in their hearts where it is not, encrease it where it is, that there may bee more holy Magistrates, and that the holy may yet bee more holy. And then we hope the other two properties following will more abound, and wee shall spend the lesse time and labour about them : For men fearing God truely, will be also

*Men of truth.*

The third Character.

I

Without which, shew of religion is but lying vanity : a glorious profession, but plaine hypocrisie : And courage, if it bee not for the truth and in the truth, is but either Thraasonicall audacity

audacity, or wicked impudency. And therefore this character added to the former, ioynes those which are in the forme of Iurates, and ought to bee in all Officers, *good men and true.*

This stile, *men of truth*, admits two interpretations, both compatible with the text and theme. A man of truth is either a true *Israelite*, a true *Nathaniel* voyd of guile, as truth is opposed to hypocrisie: or else a louer of the truth, as truth is opposed vnto fallhood. One that in particular cases, suits, and controuersies between man and man, counts it his honour to sift out the truth, maintaine the truth, sticke to it, not suffering himselfe to be misinformed by Tale-bearers, Promoters and Sycophants: nor misled and peruerter by the false pleading and colouring of consciencelesse Counsellours: But brings iudgement to the ballance and rule of righteousness, & delights (as the hound doth naturally in sending out the hare) to search and trace

2

ΦΙΛΑΝΘΡΩΠΟΣ.

*Iob. 29. 16.*

out the truth, out of all the thickets and dens of iuggling and conueyance, labouring as much to boulte it out by examination in *Hypothesi*, as the Philosophers by disputations in *Thesi*: being of his temper that worthily sayd, *Plato* is my friend, *Socrates* my friend, but the Truth is my dearest friend. Or like *Iob*, who couered himselfe with Iustice, and to whom Iudgement was as a robe & a crowne, who when he knew not the cause, sought it out diligently.

3

*Psal. 101. 7.*

And for this purpose, a man of truth keeps men of truth about him: and with *Dauid*, abandons all lyers out of his houlhold: whereas of a Prince that hearkneth to lies, all his seruants are Liers. And of such Iustice, which is in truth and for truth, I say (as of olde it was sayd) neither the euening nor the morning star equalls it in brightnesse.

*Nec Hesperus  
nec Phosporus  
comparatur.*

4

But withall, I must complaine as of olde, that truth is fallen in the streets, and

and vtterly perished from among men, Iudgement failes and stands a farre off, equity enters not. The common trade of the times, being to weaue lies in all cases, especially against the true seruants of God. And the common weaknesse of the times, to receiue the slanders which are broached and bruted by tongues set on fire from hell: so that he that refraines from cunning, makes himselfe a prey, the Latin whereof was all that *Lewis* the eleuenth would haue his sonne to learne: and is all the policy that most study and practise. Insomuch that the common by-words are, that when men sweare by faith and truth, they sweare by Idois that are not, names they are and notions, things they are not, nor substances: Iewels they are, but such as vse them die beggers; honourable Ladies and Mistresses they are, but such as follow them close at the heels, may haue their teeth dashed out of their heads.

*Isa. 54.4.**Qui nescit dissimulare nescit vivere.*

5

Well, let deceiuers thus deceiue themselves, let cunning heads and glozing tongues make as much as they will of *Tiberius* his Art, or the Diuells rather, the father of the Art, of dissimulation. In the end they shall proue it to bee most pernicious to the Students and Masters of it. Let the children of truth iustifie their mother, which hath the reward of honour in her right hand, and of wealth in the left. And if it should be attended with hatred and crosses for a time, yet hee that is *Amen*, the true witnesse, yea truth it selfe, will reward them in the end: when hee shall shut out with the dogs, all such as loue and make lies; with whose exhortation I close vp this lincke, and knit with the following, *Buy the truth and sell it not*, which hee that meanes to doe must be

The fourth  
Character.  
Prou. 17. 4.

I

*A true hater of couetousnesse,*  
Else will *Salomons* seuerall prouerbs meet in him. The wicked giues heede to the false lip, & the lier to a naughty tongue.



tongue. He taketh the gift out of the  
bosome to wrest iudgement. Accep-  
tation of gifts prooue commonly pre-  
uarication to the truth. It is impossible  
to be a champion to Truth, and a slaue  
to Mammon : but hee must loue the  
one and hate the other. It is best ther-  
fore to hate the worst, yea the worst of  
all vices incident to Magistracy : the  
root of all euill, which if it be not roo-  
ted out of the Magistrates heart, it a-  
lone will poyson all the three former  
qualities required in him. Neither  
strength, nor religion, nor loue of the  
truth, shall bee able to preferue him  
from enchantments of couetousnes.

Which being an inordinate loue of  
money, an euill concupiscence of ha-  
uing more then God hath allotted, or a  
lawfull course affoordeth : is such a  
kinde of Idolatry, as transformeth the  
worshippers of this golden calfe into  
Idolls themselues, making them to  
haue eyes that see not, eares that heare  
not : only leauing them hands to han-

*Acceptatio mu-  
nerum est preua-  
ricatio veritatis*

2  
*μαρονησια.*

*Exod 27.*

*Dent. 16. 19.*

dle that which peruerteth the eyes of the wise. It bores out their eyes, and maketh them as blinde as euer was *Sampson*; and *Zedekiah*.

3

*Ezek. 13. 6.*

Eyes you know are tender things, and small mores annoy them, euen handfulls of barley and morsels of bread make such men to transgresse: And a drams waight iniected, encline the golden scales of Iustice to which side they please.

3

*A venditiōe  
iustit̃ Indicij  
venitur ad  
venditionem  
nequissimi.*

*1 Tim. 6.*

There is such a strange bewitching power in *Balaams* deceitfull wages, that he that will admit them for Iustice, shall soone take them for iniustice: if the right hand be full of bribes the left hand must be full of mischief. The Diuell as well as the Briber laieth his hookes in this shrap, whereof hee that is greedy, and will needs be rich, falleth into his snare, and many other noysome lusts, which sincke men into perdition, peirceth their soules with sorrow, their names with reproach: cause them to swerue from the truth,  
and

and make shipwracke of a good conscience : Euen the most precious things are vile and cheap in his eyes : to whom money is deare, he will not sticke with *Ahab* to sell euen himselfe to worke wickednesse for the compassing of that his soule loueth and longeth after.

But thou oh man of God flie these things, and hate couetousnesse with a perfect hatred. Hate it as *Ammon* did *Thamar*, first thrust it out of thy heart, and shut and locke the doore after it. Secondly, let thy behauiour and conuersation bee auerse and strange from the loue of money. Let all sordid and filthy lucre be abominable: all ill gotten goods execrable ; let them stinke in thy nostrils, as ill as *Vespasians* tribute of vrine.

Shake thy lap of bribes with *Nehemiah*. Consider as *Bernard* counsels *Eugenius*, How the people may grow rich vnder thee, & not thou by them. Remember the end of *Balaams* wages, and

4

*Heb. 13. 5.*

*αὐτὰρ ἀπὸ τοῦ  
ὁ ὁρῶν.*

5

*Præc. ut de  
subdit. crescas?  
nequaquam, sed  
ut ipsi de te.*

and of *Judas* his bag. And wish with *Damianus* rather to haue *Gehazies* leproy, then his curse entailed to thee and thy posterity, & inheritance after thee : fretting thine estate as a canker and moth, consuming your flesh as fire, and crying in the eares of the Lord of hosts for vengeance.

But what doe I making my selfe ridiculous to this olde doting couetous age of the world : this theme onely made the *Pharises* laugh at Christ his woes, because they were couetous: And so doe they serue all our caueats against couetousnesse, applauding themselues and laughing in their sleeues, when they behold their bags in the chest, and their lands from off their Turrets, saying to themselues, What is a man but his wealth ? What is an office but the fees ?

2  
*Esay* 33 14.

There is a text in *Esay*, that if *Paul* had the preaching of it, hee would make euery groping and griping *Felix* to tremble, I meane such as the  
Scripture

Scripture termeth roaring Lions, ranging Beares, Horse-leeches, Wolues, deuouring all in the euening, and leauing none till the morning : as well Iudges that iudge for reward, and say with shame, *Bring you* ; such as the Countrey calls Capon-Iustices : as also such mercenary Lawyers, as sell both their tongues and their silence, their clients causes and their owne consciences: who only keep life in the law, so long as there is money in the purse ; and when this golden streame ceaseth, the mill stands still, and the case is altered: such extorting Officers of Iustice, as inuent pullies and winches for extraordinary fees, to the miserable vndoing of poore suitors: such false periured Sheriffs, Stewards of liberties and their Deputies, as for money falsifie their charges : such corrupted Iurates and witnesses of the post, which are as hammers and swords, and sharp arrowes in their brethrens hearts : such cheese-bay-

liffs

liffs and lamb-bayliffs, as vex the poore Countrey-men with vniust summons to the Assises and Sessions, with the rest of that Rabble.

3

These Muck-wormes of the world, which like the Gentles breede of putrefaction, & Beetles fed in the dung, relishing nothing else but earthly things: thinke there is no other godlinesse but gaine, no happinesse but to scrape and gather, *to haue and to hold*. Let such consult shame to their houses: let such make their offices as casting nets for all fish that come: till they get the Diuell and all: Let them heap vp treasures of wickednesse and treasures of wrath withall.

4

But where there is any feare of God and loue of the truth, let *Iohns* counsell preuaile with them, *to bee content with their due wages*: Let *Paul* perswade them, that godlinesse is gaine with contentation: *Salomon*, that Gods blessing maketh rich, and adds no sorrow therewith: So shall they follow

follow *Iethro's* aduise the better, and and prooue compleat Magistrates & Officers : *Men of courage, men of religion, men of truth, hating couetousnesse.*

These are the foure Cardinall vertues of Magistrates, of which if all were compounded, and were as eminent for them as for their place : and did (as the great Dictator of reason speakes in his Politicks) as far exceede the vulgar sort in those heroycall vertues, as the *statues* of the gods, the *statues* of men : then would people become voluntary subiects, put the scepters into their hands, and the law of commanding and obeying become easie, things thought irreparable would easily be reformed.

*The third part.*

But before I come to make vse of what hath beene sayd, let mee, as the third part of my text, and the distribution of Magistracy requires, tell you to whom all this hath beene spoken : not to Iudges and Iustices of peace

peace onely, as I feare most haue imagined in hearing it: but to all from the highest and greatest, to the lowest and least Instrument of Iustice, from the Gouvernour of the thousand, to the Centurion, from him to the Tithingman or Decinour. To the which ancient diuision of the Iewish Commonwealth, our platforme agrees in substance. Their *Sanedrim* or Senate of seuenty, to our Parliament, Counsell-Table, Starr-chamber, Exchequer-chamber, &c. Our Iustices of Assises in their Circuit, and Iustices of peace in their generall commission or dominion, & High Sheriffs in their Shires, answering to the Rulers of thousands.

Our Iustices in their seuerall diuisions, Iudges of hundred Courts and Turnes to their Rulers of hundreds, to whom I may adde high Constables in their places, our Court-leets, and Court-barons, to the rulers of fifties; to whom I adde ordinary Constables in their offices, our cheefe Pledges,  
Tything-



Tything-men or Deciners, to their rulers of tens. Now all these *Iethro* meanes, and speakes of euery one of them in their station and degree, conceiuing the Common-wealth, as an instrument not well in tune, if but the least of these strings be false or naught.

Contrary to the common and dangerous opinion of the vulgar, who to their owne iniury thinke and say, that it matters not for petty Officers, Constables and Bayliffs, &c. though they be of the lees and dregs of men; nay, they hold that for some offices, It is pittie any honest men should come into them. *Alas, alas*, the more subiect to tentation & vice it is, the more needfull it is that none other should haue them.

Oh but (say they) a good Iudge or Iustice may help all; they erre and are deceiued; it is no one beame, though neuer so bright, that enlightens all: It is not the light and influence of the fixed starres, though the greatest and highest

2

3

highest, but of the Sunne and Moone, and the lowest and neereſt orbs that gouerne the *world*. It is the groundwinde, not the rack-winde, that driues mills and ships. It is in the Ciuill, as in the Ecclesiasticall body: if Bishops be neuer so learned, and the parishionall Minister negligent, worldly, proud, or blinde *S<sup>r</sup>. Iohns*, *the people perish for want of vision*.

4

What can the Superiour doe, if the Inferiour informe not? what can the eye doe, if the hand and foot be crooked and vnseruiceable? yea, not only if such as be organs of Iustice, such as haue places of Iudicature: but if the media and spectacles of the sense will yeelde a false report, how shall the common sense make a right iudgement? If Pleaders and Attourneyes will colour and gloze, if the Ciarkes and Pen-men make false records, may not any of these disturb or peruert Iustice? if the least finger or toe of this body be distorted, I meane Iaylor or Sargeant

Sargeant, or any other that should execute Iustice, be remisse and slacke, then must the Dutch-mans proverbe bee verified, Looke what the bell is without the clapper, such are good lawes and iudgements without due execution.

*Quod campana  
sine pistillo  
est  
aut Bucinum.*

Thus we see in this curious clock-work of Iustice, the least pin or wheele amisse may distemper & disorder all: but if care were had to frame all these parts of the building according to the plat-forme of this skilfull Architect, what an absolute harmony of the parts, what an exact perfection of the whole; yea, what golden times should we live to see?

Hearken ô yee mountaines and little hills, you Rulers of thousands, you Rulers of tens, you reuerend Sages of the Lawes, you worshipfull Knights and Gentlemen of the Countrey: yee listen to this charge of *Iethro*: ye of the meaneest place of the common-welth, weigh not things nor persons at the

5  
*Application.*

E common

Tsal. 62 9.

common beame of custome and opinion, but at the golden standart of Gods Sanctuary, with these Goldsmiths waights of my text: which if I shall perswade you to doe, I feare that wee must say with the Psalmist, that sonnes of men *Beni-Adam*, yea the cheefest men *Beni-ish*, to be layd vpon the ballance, will bee found lies and lighter then vanity: heere money will not make the man, nor craft carry it away. Euery *Nabal* of mount Carmel, nor euery *Achitophel* may not bee admitted.

6

This text saith to euery timorous, prophane, faltharted, couetous person, as *Samuel* to *Saul*, God hath rent thine office from thee: and bestowed it on thy better: or as the Scripture of *Judas*, let another more worthy take his place: if this order & rule of triall might take place, how many would bee turned out of commiſſion? how many would bee *offici perda*? how would benchés and Shire-houses bee thinned?

As

I

As for this present, to the which God hath called me to speake (for if I had called my selfe, I could not nor durst not speake) giue me leaue without offence, to speake that plainly and openly, which I conceiue inwardly : when I haue come into the Shire-house, sometimes to obserue the state of it : it hath presented it selfe to my view, not vnlike to that image of *Daniel*, or picture in *Horace*, or table of the Popes of Rome, which for memories sake I reduce to these two Disticks

*Ex auro caput est, argentea brachia, venter*

*Aeneus, admisso ferrea crura luto*

*Diuino capiti, ceruix humana, ferinus*

*Assuitur truncus Dæmonique pedes.*

2

The head of golde. And with such honourable Iudges God hath vsually, & for a long time blessed this circuit. If I had euer heard other of these present, I durst not giue titles, lest my maker should condemne me : yet being vnknownen to mee but by fame, which hath spoken all good : I desire

E 2

you

you to prooue and waigh your selues by *Iethro's* waights, and accordingly to haue peace and approofe in your owne consciences, before the Iudge of all Iudges.

I

The shoulders of siluer. A worthy Bench, yet mingled with some drosse, and not so refined as I haue knowne and seene it, like the skie in a cleere euening, bespangled with bright stars. Many such there bee at this present, *God be praised*, religious and able Iustices, and so many, as I beleue few other Benches are furnished withall, yet in this siluer I feare some drosse, some whose skill & ability the Countrey doubts of, being conceiued to be either so simple or so timorous, that they dare meddle with none that dare meddle with them: or else so popular they will displease none. The Diuell himselfe they say may keepe an Alehouse vnder their nose. Others whose religion they cal into question, at least for the truth, and for the power of it: vnlesse

vnlesse religion may stand with common swearing, with drinking, with familiarity with Papists & Recusants, with vngouerned and vngodly families, voyd of all exercises of religion, fraught with spirits of the buttery, Ruffians, Ale-house-hunters, and such as are the Sin-tutours and Sin-leaders to all the Country about them. I hope there bee but few such, I could wish there were none at all.

The brest and belly of brasse, the strength of the Countrey, in which rancke I account the great Inquest, Iury-men and Constables, of which number how few make a conscience to present disorders according to oath, or that know and regard the bond of an oath?

The legs and feet of iron and clay, or mire. Indeed the very mire and dirt of the Countrey, the Bayliffs, Stewards of small liberties, Bum-Bayliffs, Iaylours, &c. if *Beelzebub* wanted officers, he needed no worse then some

of these: what mysteries haue they to vex the poore Countrey-men with false arrests? and by vertue of that *Statute* tying euery Free holder of forty shillings *per annum*, to attend the Assises, but I list not to stirr this sediment of the countrey too vnfaoury to be raked vp in a sermon.

4

Oh that some *Iehosopha*t would visit and reforme, or that you Iudges in these your dayes of visitations, would redresse some part of these grieuan-ces, and reduce all to this *Idea* of *Iethro's*, which indeed would make an Heauen vpon earth amongst vs. An *Utopia* I feare some will say, too good to be true, obiecting to me as to *Cato*, that hee not discerning the times hee liued in, looked for *Plato's* Commonwealth in the dreggs of *Romulus*. And so that these Magistrates thus limbed out, might be found in *Moses* golden age of the world, but not in these lees of time.

Ob.

5  
Answ.

To which I answer, that if *Iethro* were



were now to giue aduice, hee would double the force of it : If *Danids* reason bee true, it is now high time for God to worke, for men haue destroyed his Law: Was there euer more neede of courage then now, when sin is so audacious? of truth, when Esauisme? of religion, when hypocrisie and iniquity? of contentation, when the loue of the world so abounds? The onely way to repaire these ruines of the dying world is to renew gouernment to the primitiue beauty of it: the face whereof I haue now shewed in this excellent Mirrour or Looking-glasse: so you goe not away, and forget both the comelineesse and spots it hath shewed you, but wash and bee cleane, and such as it would haue you to bee.

There being nothing else remaining to your perfection, and the peace of the Common-wealth, but this one Item following in my Text, requiring assiduity and diligence.

*The fourth part.*

1

*Let them iudge the people at al times, &c*

A most needetull caueat in times that loue ease and priuate employments, with neglect of publike. Sitting in the gate is perpetually needefull. Diligence in hearing and ending causes would preuent that greeuance of delays, which occasioned *Iethro* his discourse. How doe you thinke it would haue affected him, to haue seen six or seuen I haue heard sixteene sums set vpon one suit. These our English delays being (as *Marnixius* complayned) worse then the Spanish strappadoes.

2

And it is fit, though publike and generall courts haue their Termes, yet that particular audience of petty greeuances should haue no vacation.

3

Many are the suits and controuersies, many are the criminall offences that neede continuall inspection. Let him therefore that hath an office, attend to his office with cheerefulnesse; hee that hath no leisure to heare his  
neigh-

neighbours causes : Let him (as the woman said to *Philip*) haue no leisure to beare office. Cursed is he that doth the work of the Lord negligently, and withholdeth his hands there from.

You Gentle-men complaine often of Idoll shepheards, dumb dogs, &c, in the Ministry. But how many such in the Magistracy? Some in commission, that neuer sit on the Bench but for fashion : Constables that are but cyphers in their place. Forsooth they will be no pragmaticall fellowes, no busi-bodies to trouble the Countrey. Is there no mean between busi-bodies and tell-clocks, between *factotum* and *fat's neant*.

From this neglect comes that wrong and injury to the Assises, that such petty causes, trifling actions and complaints trouble these graue and reuerend personages, which a meane Yeoman were Iudge fit enough to end in a chaire at home : when the whole Shire must be troubled to heare  
and

4

5

and iudge of a curtessie made out of the path, or a blow giuen vpon the shoulder vpon occasion of a wager, or such like bawble-trespases which I shame to mention. And to punish euery petty larceny, euery small ryot or disorder, which lighter controuersies and faults, if particular Officers would comprimize & redresse in their Spheares, these greater Orbs should not be troubled with them.

6

*The first part.*

Then indeed would that follow, which *Iethro* assures *Moses* of in the last part of my Text, ver. 23. *If thou do this thing (God so commanding thee) then shalt thou & thy people endure, & al this people shal go quietly to their place.*

I

An admirable emolument of Magistracy & sufficient reward of all the paines of it : that they and the people may go home in peace, sit vnder their vines and fig-trees, follow their callings, and that which is the cheefe Iewell of all, may lead their lines in all godlines and honesty. That the gold,  
blew

blew and purple silke might shine and glister within the Tabernacle, the outside was couered with red skins and goats haire, such a shelter is Magistracy to Gods Church and Religion. *Nebuchadnezzar* was a great tree, and euery particular Magistrate a little one vnder whose boughs people build & sing, and bring vp their young ones in religious nurture, euen foster-fathers as *Ioseph* in *Ægypt*. Such were the rich & religious times vnder *Dauid* & *Salomon*, & vnder such as are described, *Esa. 32.* which whole chapter is worth the reading, as a iust Commentary vpon this poynt: setting forth the felicity, quietnesse, plenty, vertue and piety of iust Gouvernors, as are hiding places from the winde, and refuges from the tempest, riners of waters to dry places, and as raine to the new mowen grasse, &c.

Such also were the times enioyed by the Church vnder *Constantine*, deciphered as I take it, *Reuel. 8.* when there

there was silence in the heauen about halfe an houre, the golden vialls filled with sweet odors, the prayers of the Saints ascending as a pillar of smoke vpto heauen.

3

*Euseb. lib. 10.*

Of these times see Panegyricall Sermons, and Encomiasticall discourses storied of olde, and one of them at large recorded by *Eusebius*, which whole booke is nothing but an *Elogium* of those peaceable dayes, wherein the Church was edified & multiplied. The Common-wealth being to the Church, as the Elme to the Vine, or as the garden to the Bees; the flourishing of the one, the thriuing of the other; and the disturbance of the one, the disquiet of the other.

4

How can men either attend Gods seruice or their owne worke, when they are molested at home with drunkards, barretors, quarrellous persons, when hurried vp to *London* with suits. As I haue knowen a Constable molested with fine or six actions, for an act  
of

of Iustice, in punishing vice according to his office. With what bitterness of spirit do men groane vnder delayed and perverted Iustice, when it is turned into Hemlocke, and turnes them out of their wits, some of them swooning at the sight of their orders, as I haue heard from credible eye-witnesses, others ready to destroy themselves, their aduersaries, yea and sometime their Iudges.

Oh the benefit of good Magistrates, It is an vnknown good, as the Country-man in an ancient Poet, when hee had met with all, feelingly cries out, that hee had found that *summum bonum*, which the Philosophers so much sought after, hee now enioying more sweetnesse of little, then of great reuenues in troublous times. Surely, wee Christians ought to prize it as the meane of our greatest good, of our peaceable frequenting of our Churches, and our seruing of God. Marchants make a higher vse, & are more glad

glad of a calme then common passengers : so should wee Christians then Heathens, by how much wee may and ought to improoue it for richer ends of Gods glory, and the saluation of our soules.

6

Lord what manner of persons ought wee to bee in all godlinesse and honesty, which enioy such length and latitude of Halcion dayes, as wee doe; the tithe whereof, not onely former dayes, but our neighbour Nations would now be glad of.

7

God giue vs the vse and fruit of the, continue and encrease them, which will then bee, when this Text shall bee most studied and practized. Then (as *Amos* speakes) shall iudgement flow as waters, and righteousness run downe as a mighty torrent; or as *Dauid*, Then shall the earth encrease, all people shall praise God, and God euen our God shall blesse vs, and all the ends of the earth shall feare him. And so I make *Jethro's* preface my



my conclusion. I haue giuen you counsell this day : Harken to my voyce, and the Lord God bee with you all. *Amen.*

F I N I S.

*To my louing Brother M<sup>r</sup>.*

SAMVEL WARD.

**B**Rother, if you meet with your *Iethro's* counsell returned from beyond the seas, and as much beyond your expectation preserved alieue, as his sonne in law was against *Pharaoh's* Iniunction, meruell as much as you will, but bee no more offended then you haue cause. *Joab* sinned wider on the other hand in destroying *Dauids Absalom*, contrary to his serious charge, yet *Joab* was pardoned, and yet no brother. I haue noted you hitherto inexorable for your owne publishing of any thing of your owne; whether out of iudgement, modesty, curiosity, or melancholy, I iudge not: but when others haue aduentured them with fruit and acceptance, into the light, I haue seene you rest content with the publique good. The like leaue I haue taken, expecting like successe, assuring you and my selfe of the generall welcomnesse and vifefulnesse heerof

to

to all whom it concerne, which are the greatest number of the land, even so many as haue any reference to Sessions and Assises, if not all sorts of Christians. Onely I feare that the corruption of our times is growne so grosse and *Eglon*-like, that it doth not *Ebud*-like enough sharpen the poynts, and send them home to the heft, that they may reach to the quicke. I had my telfe added thereto a proiect and perswasion for the redresse of many abuses crept into offices and officers, hauing spent so much time in the study of the law, and execution of some offices, as made me weary of the errours I saw, and heartily with the reformation of them: but fearing I haue learned too much bluntnesse & plumpnesse of speech among the Lutherans, which is here as prime a quality, as smoothnes with you, as also loth to meddle out of mine orb, in my second thoughts I suppressed it. And so wishing vnto this, many diligent, conscionable and ingenuous Readers and Appliers, and to them Gods blessing and the fruit intended, I take my leaue. From *Elbing in Prussia*.

*Your brother in the flesh, in the Lord, and  
in the worke of the ministry.*

NATH. WARD.